A U M

I regard all the great faiths of the world as equally true.—MOHANDAS K. GANDHI

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PSYCHOLOGICAL PARADOX

IN the concluding section of *The Key to Theosophy,* in which Madame Blavatsky provides the most forthright encouragement to students of Theosophy that is to be found anywhere in her writings, there is nevertheless this passage:

> You must remember that all our members have been bred in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift on to some sandbank of thought or other, and there remain a stranded carcass to moulder and die.

No student of the history of the Movement can fail to recognize the accuracy of this analysis, especially as it applies in institutional terms to the various organizations calling themselves "Theosophical." However, the passage also has application to individuals, and while present generations of Theosophists are perhaps less vulnerable to the influence of their religious heritage, centuries, perhaps, will have to come and go before the cultural environment of Western civilization will be such as to nurture and encourage the "unbiassed and clear judgment" which is needed for the Theosophic cause.

The problem of institutional sectarianism and the sectarian spirit was dealt with effectively by H.P.B. in her *Lucifer* article, "Philosophers and Philosophicules" (last reprinted in THEOSOPHY for September,

1952, Vol. 40, p. 498), and a light on H.P.B.'s own efforts to counteract the tendency of students to regard Theosophical ideas as though they comprised but a "more enlightened" religion or creed is found in the article by P. G. Bowen, published in these pages last month. These discussions relate to what might be called the "social" phenomena of the sectarian heritage, concerning the public relations of the movement with its critics, and the conception of knowledge which students may adopt and attempt to convey to others.

Another field of inquiry remains—that of the personal wonderings and sometimes wanderings of students in their effort to gain stability of conviction. It is natural, under the influences described by H.P.B. in the *Key,* for newcomers to the Theosophic ranks to experience at least some of the emotional aspects of what in sectarian parlance is referred to as "conversion"—an experience which will vary with individuals according to their temperamental traits and intellectual backgrounds. Some will feel that they have at last found the Truth, and be eager to share their discovery and happiness in it. And who, after all, will have the hardihood to deny validity to this feeling?

Yet there will be others for whom coming into Theosophy will bear another sort of significance, or a significance which has a somewhat different emphasis. These will find their joy and a slowly growing conviction in the view that, in Theosophy, a method of reaching to certainty has become available. This we may call a more "scientific" spirit, producing results which, if less exuberant, are none the less of value in the work of conveying the import of the Theosophical philosophy to others.

The avenues which lead to an interest in Theosophy can hardly be typed or classified—no more than the obscure and multifarious karmic connections through which individuals, both new and old in Theosophy, bring its ideas to the attention of others. An authentic enthusiasm and a sympathy for one's fellow human beings are the primary elements which inspire in dissemination of Theosophy, yet what student does not also need improvement of his tools of expression? There is also the care to be taken in the presentation of conceptions unfamiliar to others.

There will be a mood and a method in talking to others for each of the seven portals described in the third fragment of *The Voice of the Silence,* and each with its own natural strength of conviction. There will be the words of the "happy pilgrims" and the quiet efforts of those

who know the disturbance of having confronted the "lethal shade." Since the world represents the entire gamut of trial and ordeal, so the gamut of striving in students will present the needful guidance and direction. These things, fortunately, can be left to Karma.

What is difficult, and requires attention, is to replace the external methods of sectarianism—in which we are unconsciously instructed by the habits of our contemporaries—with inner, self-induced methods of orientation. The natural human longing is for security in the feeling that we have placed our feet upon the path and are treading in the right direction. We want approval—not, perhaps, as "persons," but at least as "disciples." The way seems unmarked—and so it is, by any outward signposts. Thus there will always be strong temptation to establish readily identifiable symbols for correctness in Theosophy.

The formal duties of support of the work are the most obvious of these symbols. Nor are these duties to be minimized because they sometimes become surrogates of self-discovery. Duties are like the virtues spoken of in *Light on the Path*:

> The virtues of man are steps indeed, necessary—not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone. The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life.

Sometimes, the coming into Theosophy seems to the student to be a confirmation of his impression that he is somehow "different" from others—set apart for a destiny peculiarly his own. And this, paradoxically, is both true and not true. He has both a separate and a common destiny. Yet a part of his destiny is to contribute to the rescue of the world from its monotone of ignorance and misery. He can fulfill this destiny only by being different *and* the same. The world is wicked enough, with its slack habits and indifferent ways. Yet there is danger in letting creep in the notion that the as yet unconverted to Theosophy are somehow the "enemy." The same longings are in every human breast, however blind and inarticulate. Even the ignorant, wilful man still suffers. So long as we fear antagonism and aggressive differences of opinion, or even contempt, it is our own insecurity which concerns us, and not the pain of our fellows.

At root, the sectarian spirit is a manifestation of psychological insecurity, the demand for bastions, however well disguised, against the

evil and wickedness of the world, which seem so strong. But it is a flattery to evil to fear it, and confidence in the good in other human beings, even when wholly hidden, is a testament to the universal spirit. Nor need that confidence be shaken by the failure of others to share our views.

Truly, the solvent of fears and sectarian habits is genuine love of one's fellow man. From love flows respect, and the refusal to judge human beings according to their declared allegiances in the birth that is theirs today. This, in reality, is the extraordinary contribution of William Q. Judge to the Theosophical Movement. Without any pretentiousness, and with notable common sense, he practiced brotherhood as naturally as he breathed in air to support his physical existence. And he encouraged others to do the same without a trace of self-consciousness or "preachiness."

What, we may ask ourselves, stands in our way? And as the answers rush to make excuses, or to deprecate our character—if this is the sort of answers we get—the misfortune of our time and race stands revealed. If such an inquiry produces any kind of emotional disturbance or agonizing, the self-knowledge we seek is still barred from us by sectarian citadels. For truly, we are no better, no worse, than our fellows, whether "Theosophists" or not. Or if we are either, it does not matter very much, since we have not undertaken to get to heaven or win some sort of spiritual reward for merit. The injunction, rather, is this:

> Study the hearts of men, that you may know what is that world in which you live and of which you will to be a part. Regard the constantly changing and moving life which surrounds you, for it is formed by the hearts of men; and as you learn to understand their constitution and meaning, you will by degrees be able to read the larger word of life.

Inevitably, those who long to read that larger word come upon times when they stare unseeingly into the darkness, finding no light. Small comfort, then, to hear—

> . . . measure not with words
> Th' Immeasurable; nor sink the string of thought
> Into the Fathomless. Who asks doth err,
> Who answers, errs. Say nought!

Yet this darkness comes only by invitation. It is self-induced. There are many lights to be found by those who look in other directions. To

be content with a darkness which grows from the resolve upon inward knowledge is perhaps a great step on the path.

A peace comes from reading the meditations of Marcus Aurelius, for here is a man who, like other of the Stoics, had learned content with darkness, and out of that content was born a profound reliance on life and law. One may even suspect that for him, the darkness eventually became a kind of light, when he stopped peering into it expectantly.

Perhaps, with this kind of security, comes also a cessation of the eagerness to "convince" others, perchance to "save" them, and a corresponding increase in the interest they show in Theosophy. For others, like ourselves, want and respect strength. The youth, especially, suspects that subtle coercion which bespeaks a lack of faith in his capacity to find his own way—the tendency to "set him right." But no man can set another "right," fully and finally. This is the first lesson of Theosophy, and it is also the Open Sesame of the heart and mind of the real Man.

To love one's fellows is to honor them for the best that is in them, and this always means to respect the integrity of human decision above correctness of opinion. The suasions of Karma are, at last, better than arguments by men, and the attractions of friendly impartiality greater than strenuous insistence. Who are we to tell from what or whom the most needed lessons will be learned?

Socrates on Politics

Some one may wonder why I go about in private giving advice and busying myself with the concerns of others, but do not venture to come forward in public and advise the State. I am certain, O men of Athens, that if I had engaged in politics, I should have perished long ago, and done no good either to you or to myself. And do not be offended at my telling you the truth: for the truth is, that no man who goes to war with you or any other multitude, honestly striving against the many lawless and unrighteous deeds which are done in a state, will save his life; he who will fight for the right, if he would live even for a brief space, must have a private station and not a public one.

—Plato

KARMA

[This article and the one following were first published by William Q. Judge in the *Path* for September, 1886, and February, 1887, respectively. Neither has been reprinted in THEOSOPHY since the issuance of Volume I.—Eds.]

THE child is the father of the man, and none the less true is it:

> My brothers! each man's life
> The outcome of his former living is;
> The bygone wrongs bring forth sorrows and woes,
> The bygone right breeds bliss.
> This is the doctrine of Karma.

But in what way does this bygone wrong and right affect the present life? Is the stern nemesis ever following the weary traveler, with a calm, passionless, remorseless step? Is there no escape from its relentless hand? Does the eternal law of cause and effect, unmoved by sorrow and regret, ever deal out its measure of weal and woe as the consequence of past action? The shadow of the yesterday of sin—must it darken the life of today? Is Karma but another name for fate? Does the child unfold the page of the already written book of life in which each event is recorded without the possibility of escape? What is the relation of Karma to the life of the individual? Is there nothing for man to do but to weave the chequered warp and woof of each earthly existence with the stained and discolored threads of past actions? Good resolves and evil tendencies sweep with resistless tide over the nature of man and we are told:

"Whatever action he performs, whether good or bad, everything done in a former body must necessarily be enjoyed or suffered." (*Anugita,* cp. III.)

There is good Karma, there is bad Karma, and as the wheel of life moves on, old Karma is exhausted and again fresh Karma is accumulated.

Although at first it may appear that nothing can be more fatalistic than this doctrine, yet a little consideration will show that in reality this is not the case. Karma is twofold, hidden and manifest, Karma is the man that is, Karma is his action. True that each action is a cause from which evolve the countless ramifications of effect in time and space.

"That which ye sow ye reap." In some sphere of action the harvest will be gathered. It is necessary that the man of action should realize this truth. It is equally necessary that the manifestations of this law in the operations of Karma should be clearly apprehended.

Karma, broadly speaking, may be said to be the continuance of the nature of the act, and each act contains within itself the past and future. Every effect which can be realized from an act must be implicit in the act itself or it could never come into existence. Effect is but the nature of the act and cannot exist distinct from its cause. Karma only produces the manifestation of that which already exists; being action it has its operation in time, and Karma may therefore be said to be the same action from another point of time. It must, moreover, be evident that not only is there a relation between the cause and the effect, but there must also be a relation between the cause and the individual who experiences the effect. If it were otherwise, any man would reap the effect of the actions of any other man. We may sometimes appear to reap the effects of the action of others, but this is only apparent. In point of fact it is our own action.

> * * * None else compels,
> None other holds you that ye live and die.

It is therefore necessary in order to understand the nature of Karma and its relation to the individual to consider action in all its aspects. Every act proceeds from the mind. Beyond the mind there is no action and therefore no Karma. The basis of every act is desire. The plane of desire or egotism is itself action and the matrix of every act. This plane may be considered as non-manifest, yet having a dual manifestation in what we call cause and effect, that is the act and its consequences. In reality, both the act and its consequences are the effect, the cause being on the plane of desire. Desire is therefore the basis of action in its first manifestation on the physical plane, and desire determines the continuation of the act in its Karmic relation to the individual. For a man to be free from the effects of the Karma of any act he must have passed to a state no longer yielding a basis in which that act can inhere. The ripples in the water caused by the action of the stone will extend to the furthest limit of its expanse, but no further, they are bounded by the shore. Their course is ended when there is no longer a basis or suitable medium in which they can inhere; they expend their force and are not. Karma is, therefore, as dependent upon the present person-

ality for its fulfillment, as it was upon the former for the first initial act. An illustration may be given which will help to explain this.

A seed, say for instance mustard, will produce a mustard tree and nothing else; but in order that it should be produced, it is necessary that the co-operation of soil and culture should be equally present. Without the seed, however much the ground may be tilled and watered, it will not bring forth the plant, but the seed is equally in-operative without the joint action of the soil and culture.

The first great result of Karmic action is the incarnation in physical life. The birth-seeking entity consisting of desires and tendencies presses forward toward incarnation. It is governed in the selection of its scene of manifestation by the law of economy. Whatever is the ruling tendency, that is to say, whatever group of affinities is strongest, those affinities will lead it to the point of manifestation at which there is the least opposition. It incarnates in those surroundings most in harmony with its Karmic tendencies, and all the effects of actions contained in the Karma so manifesting will be experienced by the individual. This governs the station of life, the sex, the conditions of the irresponsible years of childhood, the constitution with the various diseases inherent in it, and in fact all those determining forces of physical existence which are ordinarily classed under the terms, "heredity," and "national characteristics."

It is really the law of economy which is the truth underlying these terms and which explains them. Take for instance a nation with certain special characteristics. These are the plane of expansion for any entity whose greatest number of affinities are in harmony with those characteristics. The incoming entity following the law of least resistance becomes incarnated in that nation, and all Karmic effects following such characteristics will accrue to the individual. This will explain what is the meaning of such expressions as the "Karma of nations," and what is true of the nation will also apply to family and caste.

It must, however, be remembered that there are many tendencies which are not exhausted in the act of incarnation. It may happen that the Karma which caused an entity to incarnate in any particular surrounding, was only strong enough to carry it into physical existence. Being exhausted in that direction, freedom is obtained for the manifestation of other tendencies and their Karmic effects. For instance,

Karmic force may cause an entity to incarnate in a humble sphere of life. He may be born as the child of poor parents. The Karma follows the entity, endures for a longer or shorter time, and becomes exhausted. From that point, the child takes a line of life totally different from his surroundings. Other affinities engendered by former action express themselves in their Karmic results. The lingering effect of the past Karma may still manifest itself in the way of obstacles and obstructions which are surmounted with varying degrees of success according to their intensity.

From the standpoint of a special creation for each entity entering the world, there is vast and unaccountable injustice. From the standpoint of Karma, the strange vicissitudes and apparent chances of life can be considered in different light as the unerring manifestation of cause and sequence. In a family under the same conditions of poverty and ignorance, one child will be separated from the others and thrown into surroundings very dissimilar. He may be adopted by a rich man, or through some freak of fortune receive an education giving him at once a different position. The Karma of incarnation being exhausted, other Karma asserts itself.

A very important question is here presented: Can an individual affect his own Karma, and if so to what degree and in what manner?

It has been said that Karma is the continuance of the act, and for any particular line of Karma to exert itself it is necessary that there should be the basis of the act engendering that Karma in which it can inhere and operate. But action has many planes in which it can inhere.

There is the physical plane, the body with its senses and organs; then there is the intellectual plane, memory, which binds the impressions of the senses into a consecutive whole and reason puts in orderly arrangement its storehouse of facts. Beyond the plane of intellect there is the plane of emotion, the plane of preference for one object rather than another:—the fourth principle of the man. These three, physical, intellectual, and emotional, deal entirely with objects of sense perception and may be called the great battlefield of Karma.* There is also the plane of ethics, the plane of discrimination of the "I ought to do this, I ought not to do that." This plane harmonizes the intellect and the emotions. All these are the planes of Karma or action

* See *Bhagavad-Gita* where the whole poem turns upon the conflict in this battlefield, which is called the "sacred plain of *Kurukshetra,*" meaning, the "body which is acquired by Karma." [Ed.]

—what to do, and what not to do. It is the mind as the basis of desire that initiates action on the various planes, and it is only through the mind that the effects of rest and action can be received.

An entity enters incarnation with Karmic energy from past existences, that is to say the action of past lives is awaiting its development as effect. This Karmic energy passes into manifestation in harmony with the basic nature of the act. Physical Karma will manifest in the physical tendencies bringing enjoyment and suffering. The intellectual and the ethical planes are also in the same manner the result of the past Karmic tendencies and the man as he is, with his moral and intellectual faculties, is in unbroken continuity with the past.

The entity at birth has therefore a definite amount of Karmic energy. After incarnation this awaits the period in life at which fresh Karma begins. Up to the time of responsibility it is as we have seen the initial Karma only that manifests. From that time the fresh personality becomes the ruler of his own destiny. It is a great mistake to suppose that an individual is the mere puppet of the past, the helpless victim of fate. The law of Karma is not fatalism, and a little consideration will show that it is possible for an individual to affect his own Karma. If a greater amount of energy be taken up on one plane than on another this will cause the past Karma to unfold itself on that plane. For instance, one who lives entirely on the plane of sense gratification will from the plane beyond draw the energy required for the fulfillment of his desires. Let us illustrate by dividing man into upper and lower nature. By directing the mind and aspirations to the lower plane, a "fire" or centre of attraction, is set up there, and in order to feed and fatten it, the energies of the whole upper plane are drawn down and exhausted in supplying the need of energy which exists below due to the indulgence of sense gratification. On the other hand, the centre of attraction may be fixed in the upper portion, and then all the needed energy goes there to result in increase of spirituality. It must be remembered that Nature is all bountiful and withholds not her hand. The demand is made, and the supply will come. But at what cost? That energy which should have strengthened the moral nature and fulfilled the aspirations after good, is drawn to the lower desires. By degrees the higher planes are exhausted of vitality and the good and bad Karma of an entity will be absorbed in the physical plane. If on the other hand the interest is detached from the plane of sense gratification, if there is a constant effort to fix the mind on the attainment of

the highest ideal, the result will be that the past Karma will find no basis in which to inhere on the physical plane. Karma will therefore be manifested only in harmony with the plane of desire. The sense energy of the physical plane will exhaust itself on a higher plane and thus become transmuted in its effects.

What are the means through which the effects of Karma can be thus changed is also clear. A person can have no attachment for a thing he does not think about, therefore the first step must be to fix the thought on the highest ideal. In this connection one remark may be made on the subject of repentance. Repentance is a form of thought in which the mind is constantly recurring to a sin. It has therefore to be avoided if one would set the mind free from sin and its Karmic results. All sin has its origin in the mind. The more the mind dwells on any course of conduct, whether with pleasure or pain, the less chance is there for it to become detached from such action. The *manas* (mind) is the knot of the heart; when that is untied from any object, in other words when the mind loses its interest in any object, there will no longer be a link between the Karma connected with that object and the individual.

It is the attitude of the mind which draws Karmic cords tightly round the soul. It imprisons the aspirations and binds them with chains of difficulty and obstruction. It is desire that causes the past Karma to take form and shape and build the house of clay. It must be through non-attachment that the soul will burst through the walls of pain, it will be only through a change of mind that the Karmic burden will be lifted.

It will appear, therefore, that although absolutely true that action brings its own result, "there is no destruction here of actions good or not good. Coming to one body after another they become ripened in their respective ways."—Yet this ripening is the act of the individual. Free will of man asserts itself and he becomes his own saviour. To the worldly man Karma is a stern Nemesis, to the spiritual man Karma unfolds itself in harmony with his highest aspirations. He will look with tranquillity alike on past and future, neither dwelling with remorse on past sin nor living in expectation of reward for present action.

ENVIRONMENT

TO the Western mind the doctrines of Karma and Reincarnation contain difficulties which, while they seem imaginary to the Eastern student, are nevertheless for the Western man as real as any of the other numerous obstructions in the path of salvation. All difficulties are more or less imaginary, for the whole world and all its entanglements are said to be an illusion resulting from the notion of a separate I. But while we exist here in matter, and so long as there is a manifested universe, these illusions are real to that man who has not risen above them to the knowledge that they are but the masks behind which the reality is hidden.

For nearly twenty centuries the Western nations have been building up the notion of a separate I—of *meum* and *tuum*—and it is hard for them to accept any system which goes against those notions.

As they progress in what is called material civilization with all its dazzling allurements and aids to luxury, their delusion is further increased because they appraise the value of their doctrine by the results which seem to flow from it, until at last they push so far what they call the reign of law, that it becomes a reign of terror. All duty to their fellows is excluded from it in practice, although the beautiful doctrines of Jesus are preached to the people daily by preachers who are paid to preach but not to enforce, and who cannot insist upon the practice which should logically follow the theory because the consequences would be a loss of position and livelihood.

So when out of such a nation rises a mind that asks for help to find again the path that was lost, he is unconsciously much affected by the education not only of himself but also of his nation through all these centuries. He has inherited tendencies that are hard to be overcome. He battles with phantasms, real for him but mere dreams for the student who has been brought up under other influences.

When, therefore, he is told to rise above the body, to conquer it, to subdue his passions, his vanity, anger and ambition, he asks, "what if borne down by this environment, which I was involuntarily born into, I shall fail." Then when told that he must fight or die in the struggle,

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NOTE.—This article was first published by William Q. Judge in the *Path* for February, 1887. It is now reprinted for the second time in THEOSOPHY, the first reprinting having been in Vol. I.—Eds.

he may reply that the doctrine of Karma is cold and cruel because it holds him responsible for the consequences which appear to be the result of that unsought environment. It then becomes with him a question whether to fight and die, or to swim on with the current careless as to its conclusion but happy if perhaps it shall carry him into smooth water whose shores are elysian.

Or perhaps he is a student of occultism whose ambition has been fired by the prospect of adeptship, of attaining powers over nature, or what not.

Beginning the struggle he presently finds himself beset with difficulties which, not long after, he is convinced are solely the result of his environment. In his heart he says that Karma has unkindly put him where he must constantly work for a living for himself and a family: or he has a life-long partner whose attitude is such that he is sure were he away from her he could progress: until at last he calls upon heaven to interpose and change the surroundings so opposed to his perfecting himself.

This man has indeed erred worse than the first. He has wrongly supposed that his environment was a thing to be hated and spurned away. Without distinctly so saying to himself, he has nursed within the recesses of his being the idea that he like Buddha could in this one life triumph over all the implacable forces and powers that bar the way to Nirvana. We should remember that the Buddha does not come every day but is the efflorescence of ages, who when the time is ripe surely appears in one place and in one body, not to work *for his own* advancement but for the *salvation of the world.*

What then of environment and what of its power over us?

Is environment Karma or is it Reincarnation? THE LAW is Karma, reincarnation is only an incident. It is one of the means which The Law uses to bring us at last to the true light. The wheel of rebirths is turned over and over again by us in obedience to this law, so that we may at last come to place our entire reliance upon Karma. Nor is our environment Karma itself, for Karma is the subtle power which works in that environment.

There is nothing but the SELF—using the word as Max Müller does to designate the Supreme Soul—and its environment. The Aryans for the latter use the word *Kosams* or sheaths. So that there is only this Self and the various sheaths by which it is clothed, beginning with the

most intangible and coming down to the body, while outside of that and common to all is what is commonly known as environment, whereas the word should be held to include all that is not The Self.

How unphilosophical therefore it is to quarrel with our surroundings, and to desire to escape them! We only escape one kind to immediately fall into another. And even did we come into the society of the wisest devotees we would still carry the environment of the Self in our own bodies, which will always be our enemy so long as we do not know what it is in all its smallest details. Coming down then to the particular person, it is plain that that part of the environment which consists in the circumstances of life and personal surroundings is only an incident, and that the real environment to be understood and cared about is that in which Karma itself inheres in us.

Thus we see that it is a mistake to say—as we often hear it said—"If he only had a fair chance; if his surroundings were more favorable he would do better," since he really *could not* be in any other circumstances at that time, for if he were it would not be he but some one else. It must be necessary for him to pass through those identical trials and disadvantages to perfect the Self; and it is only because we see but an infinitesimal part of the long series that any apparent confusion or difficulty arises. So our strife will be, not to escape from anything, but to realize that these *Kosams,* or sheaths, are an integral portion of ourselves, which we must fully understand before we can change the abhorred surroundings. This is done by acknowledging the unity of spirit, by knowing that everything, good and bad alike, is the Supreme. We then come into harmony with the Supreme Soul, with the whole universe, and no environment is detrimental.

The very first step is to rise from considering the mere outside delusive environment, knowing it to be the result of past lives, the fruition of Karma done, and say with Uddalaka in speaking to his son:

"All this Universe has the Deity for its life. That Deity is the Truth. He is the Universal soul. He Thou art, O Svetaketu!" (*Chandogya Upanishad,* vi.)

WORD PUZZLES

THE word *personality* has had a very interesting history, during recent decades standing for something quite different from what was originally signified by the term. When moderns speak with respect of "human personality," they usually mean to include those qualities which the theosophist attributes to "individuality."

In her *Theosophical Glossary,* H.P.B. establishes this distinction:

> The *Personality* embraces all the characteristics and memories of one physical life, while the *Individuality* is the imperishable *Ego* which reincarnates and clothes itself in one personality after another.

A consultation of Joseph Shipley's *Dictionary of Word Origins* leaves no doubt that H.P.B.'s use of *personality* is appropriate. Shipley gives the origin and meaning of *person* as follows:

> When we speak of someone as quite a *personage,* we do not recognize that his origin was sham. L. *persona* was a character in a play; whence the list of *dramatis personae,* characters in the drama. In ancient times, the great theatre spaces made it impossible to see facial changes; masks were therefore used, often with megaphonic mouth-pieces. The mask was a *persona.*

However, ever since questing minds felt it necessary to repudiate the type of "dualism" foisted upon Western civilization by Christian theology, there have been strong prejudices against dividing human consciousness into two segments. Instead—and this is valid enough from one point of view—it has appeared most helpful to consider the human being as a unity rather than as "divided"—since the implication, in the latter case, seems to be that a man is only part owner in his own castle; God holds primary title to the domain by way of possessing a creator's claim upon the soul. The soul was simply "God-given"; *personality,* however, was built by each for himself, and on this basis one can understand a subsequent characteristic preference for the latter term among liberal thinkers.

How far, on the other hand, a trend toward liberation of *personality* from "original sin" suspicion has proceeded is illustrated in the

writings of Shailer Matthews, former Dean of the University of Chicago Divinity School. In *Is God Emeritus?* Matthews chose to define God as a "symbol of the personality-producing activities of the universe." Any other definition of God, this liberal theologian implied, would show inadequate faith in man as a being capable of governing himself; human personality has grandeur because it is each person's "God given" right to choose his own values, express his own conscience. "God" thus correctly represents the innate quality of man's independence—not his dependence upon an alien creator. Now, if one substitutes *individuality* for *personality,* in Matthew's definition, one approaches familiar Theosophical doctrine, which makes it evident that the essential meaning intended is in all cases far more important than the terminology employed. For instance, though Madame Blavatsky's writings continually stress the "evanescence" of the personality, she often gives the adjective "personal" another value—as in her discussion of charity in the *Key.* There she writes:

> The Theosophical ideas of charity mean *personal* exertion for others; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs. We Theosophists do not believe in giving money (N.B., if we had it) through other people's hands or organizations. We believe in giving to the money a thousandfold greater power and effectiveness by our personal contact and sympathy with those who need it.

Why use "personal" instead of "individual"? Perhaps the word "personal" suggests a kind of warmth which "individual" at times does not. The personality *is* the "feeling nature," and noble and generous feelings *are* radiated through the "person." Each *personality* is, then, a medium of great potential sympathy—the only means, in fact, by which the ego can reach out to help other human beings through every aspect of being.

A good example of the dignity and value with which *personality* has often been invested by psychologists is provided in the writings of Carl Jung, as for example:

> The achievement of personality means nothing less than the best possible development of all that lies in a particular, single being. . . . Personality is an act of the greatest courage in the face of life, and means unconscious affirmation of all that constitutes the individual, the most successful adaptation to the universal conditions of human existence, with the greatest possible freedom of personal decision.

> The development of personality . . . means fidelity to the law of one's being. . . . Not only the causal motive, the need, but a conscious, moral decision must lend its strength to the process of developing the personality. . . . True personality always has a vocation and believes in it.

Similarly, Erich Fromm, though one of the defenders of the word *soul* and hence, of necessity, of a division between the most easily perishable and transitory elements of man and his essential nature, defines *personality* as "the totality of inherited and acquired psychic qualities which are characteristic of one individual and which make the individual unique." Also, by way of another example, George Ross Wells, in *The Art of Being a Person,* combines every aspect of human consciousness under *personality* by writing that "a person is all of his physical, physiological, psychological, mental, moral details *arranged in a pattern.*"

For the past two decades, however, a number of writers have perceived a sort of pragmatic need for subdividing the familiar concept of self, or *personality.* An example of this development is provided by psychiatrist Karen Horney in *Neurosis and Human Growth.* There she suggests the following classification, distinguishing between three "levels" of the self:

> The real self is the alive, unique, personal center of ourselves; the only part that can and wants to grow. The actual self is an all-inclusive term for everything that a person is at a given time: body and soul, healthy and neurotic. . . . The idealized self is what we are in our irrational imagination, or what we should be according to the dictates of neurotic pride. The real self is the "original" force toward individual growth and fulfillment.

Dr. Horney also intimates the inevitability of conflict between the two chief aspects of selfhood, and remarks that "this conflict can turn into an open battle only at a point when the real self has become active enough for one to risk it."

Arthur Jersild, professor of education at Teacher's College at Columbia, similarly indicates that while the core of the self is a distinctive "center of experience and significance," there are other divisions and attributes of selfhood which must be given separate attention. In his volume, *In Search of Self,* Jersild argues (1) that "the self is a composite of thoughts and feelings which constitute a person's awareness of his individual existence, his conception of what and who he is. A

person's self is the "sum total of all that he can call his." (2) The self includes, among other things, a system of ideas, attitudes, values, and commitments. (3) The self is a person's total subjective environment. It is a distinctive "center of experience and significance." (4) The self constitutes a person's inner world as distinguished from the "outer world" consisting of all other people and things. The self is "the individual as known to the individual." (5) It is "that to which we refer when we say 'I'." It is the "custodian of awareness;" it is the thing about a person which has awareness and alertness, "which notices what goes on, and . . . notices what goes on in its own field." (6) The self is reflexive—it is an object to itself."

Here we have self *aware* of self, or, in theosophical terms, *individuality* aware of its relation to *personality*. Rollo May, in *Man's Search for Himself,* develops this idea further, indicating the manner in which the term individuality has worked its way back into scholarly usage. May writes:

> Consciousness of self actually expands our control of our lives. . . . This is the truth behind the seeming paradox, that the more consciousness of one's self one has, the more spontaneous and creative one can be at the same time. Individuality is one side of one's consciousness of one's self. We can see this point clearly when we realize that consciousness of one's self is always a unique act—I can never know exactly how you see yourself and you never can know exactly how I relate to myself. This is the inner sanctum where each man must stand alone. This fact makes for much of the tragedy and inescapable isolation in human life, but it also indicates again that we must find the strength in ourselves to stand in our own inner sanctum as individuals.

C. J. Ducasse's *Nature, Mind and Death* provides an excellent summary of the subtleties involved in contrasting the terms *individuality* and *personality*—a discussion occurring during his treatment of reincarnation and karma. Dr. Ducasse here points out a clear distinction between those aspects of "self" which represent *personality* and those which represent individuality:

> In what a human being is at a given time we may distinguish two parts, one deeper and more permanent, and another more superficial and transient. The latter consists of everything he has acquired since birth: habits, skills, memories, and so on. This is his personality. The other part, which, somewhat arbitrarily for lack of a better name we may here agree to call his individuality, comprises the aptitudes

and dispositions which are native in him. . . .

There can be no doubt that each of us, on the basis of his same individuality—that is, of his same stock of innate latent capacities and incapacities—would have developed a more or less different empirical mind and personality if, for instance, he had been put at birth in a different family, or had later been thrust by some external accident into a radically different sort of environment. . . . Reflection on this fact should cause one to take his present personality with a large grain of salt, viewing it no longer humorlessly as his absolute self, but rather, in imaginative perspective, as but one of the various personalities which his individuality was equally capable of generating had it happened to enter phenomenal history through birth in a different environment. Thus, to the question: What is it that could be supposed to be reborn? an intelligible answer may be returned by saying that it might be the core of positive and negative aptitudes and tendencies which we have called a man's individuality, as distinguished from his personality. And the fact might further be that, perhaps as a result of persistent striving to acquire a skill or trait he desires, but for which he now has but little gift, aptitude for it in future births would be generated and incorporated into his individuality.

A man's individuality, as we have here defined it, would be what remains of a man after not only the death of his body but also after the disintegration of his lifetime-acquired "personal" mind, whether at bodily death or at some longer or shorter time thereafter. On the other hand, although his "individuality" would not itself be a personal mind, it would be an intrinsic and indeed the basic constituent of what his *total* mind is at any time. Out of the union of this basic or seminal constituent with a living body there would gradually develop a personal mind, whose particular nature would be the resultant on the one hand of the experiences due to the circumstances of that body, and on the other, of the core of aptitudes and tendencies therein embodied.

Ducasse's reasoning affords good ground for the Theosophist's maintaining that the matter of "individuality" and "personality" comes into clear focus only when the context of discussion includes the hypothesis of rebirth. Turning to the writings of H. P. Blavatsky again, we discover that it is *always* in such context that she makes her own distinction. Consider, for example, these paragraphs from *The Key to Theosophy*—tucked away in the section, "The Doctrine as Taught in St. John's Gospel." Since this section may sometimes escape attention because of its unrevealing title, it may prove a service to quote it at length:

The Ego or *thinking man* crucifies himself in *Space* (or the duration of the life cycle) for the redemption of MATTER. This he does by incarnating over and over again, thus leading mankind onward to perfection, and making thereby room for lower forms to develop into higher. Not for one life does he cease progressing himself and helping all physical nature to progress; even the occasional, very rare event, of his losing one of his personalities, in the case of the latter being entirely devoid of even a spark of spirituality, helps toward his individual progress.

The Spirit (or *Buddhi*) is the centrifugal and the soul (Manas) the centripetal spiritual energy; and to produce one result they have to be in perfect union and harmony. Break or damage the centripetal motion of the earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, or than is fit for the Devachanic state, and the harmony of the whole will be destroyed. Personal life, or perhaps rather its ideal reflection, can only be continued if sustained by the two-fold force, that is by the close union of *Buddhi* and *Manas* in every re-birth or personal life. The least deviation from harmony damages it; and when it is destroyed beyond redemption the two forces separate at the moment of death. During a brief interval the *personal* form (called indifferently *Kama rupa* and *Mayavi rupa*), the spiritual efflorescence of which, attaching itself to the Ego, follows it into Devachan and gives to the permanent *individuality* its *personal* colouring (*pro. tem.,* so to speak), is carried off to remain in *Kamaloka* and to be gradually annihilated.

If during life the ultimate and desperate effort of the INNER SELF (*Manas*), to unite something of the personality with itself and the high glimmering ray of the divine Buddhi, is thwarted; if this ray is allowed to be more and more shut out from the ever-thickening crust of physical brain, the Spiritual EGO or Manas, once freed from the body, remains severed entirely from the ethereal relic of the personality; and the latter, or *Kama rupa,* following its earthly attractions, is drawn into and remains in *Hades,* which we call the *Kama-loka.* These are "the withered branches" mentioned by Jesus as being cut off from the *Vine.*

One might, incidentally, make cross-reference here to the recent "Word Puzzles" article on *Metempsychosis,* wherein H.P.B.'s remarks concerning reincarnation in *Isis Unveiled* were reproduced. When she wrote that "the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception," the words *"or rather of his astral monad,"* establish a distinction of importance. Here she simply expresses the view of Buddha—that the *personality,* being a compound, does not reincarnate. As

her other statements on *Metempsychosis* indicated, the Higher Ego, or individuality, *does* incarnate in personality after personality, distilling, each time, the essences of experiences gained and making them part of the permanent character or soul. This *essence* of past personalities, she explains, is not lost at death or even during *Pralaya,* but *the* personality, as a compound, perishes with each bodily death.

This is "Theosophical dualism," dualism of a far different structure than that taught by theologians. The difference lies in the fact that, according to Theosophic teaching, the *manasic* ego is responsible for his own destiny—and also responsible for the nature of each personality, through which destiny unfolds. So, finally, it seems clear that no complete Theosophical exposition is possible without distinguishing between *personality* and individuality—but, on the other hand, it is the distinction and not the phraseology which is of import. In discussion with those who have, in reaction to theology, invested the word personality with at least some of the qualities of higher *manas,* care might well be taken to explain why insistence that the highest dignity of man resides in realms beyond the personal does *not* imply that the "soul" belongs to God—or the personality to Satan.

Transcendence of "Personality"

The ambiguity of thinking, the dichotomy between reason and a rationalizing intellect, is the expression of a basic dichotomy in man, the coextensive need for bondage and freedom. The unfolding and full emergence of reason is dependent on the attainment of full freedom and independence. Until this is accomplished man will tend to accept for truth that which the majority of his group want to be true; his judgment is determined by need for contact with the herd and by fear of being isolated from it. A few individuals can stand this isolation and say the truth in spite of the danger of losing touch. They are the true heroes of the human race but for whom we should still be living in caves.

Man will attain the full capacity for objectivity and reason only when a society of man is established above all particular divisions of the human race, when loyalty to the human race and to its ideals is considered the prime loyalty that exists.

—Erich Fromm

PURPOSE AND DRAMA IN EVOLUTION

THE question of whether "life has a purpose" has been a subject of repeated philosophic inquiry. Such inquiry is made by every man, once he begins to exercise his divine prerogative as a *Thinker*—the term "man" meaning just that. If we stop to reflect a moment, we see that purpose enters into everything we do from the time we awaken in the morning to the time we fall asleep at night. Rational action is purposeful action. For example, the essence of a felony or crime is not primarily in the overt acts, no matter how horrible these might be, but in the intent or purpose that induced them. If the acts were committed without motive or purpose, then the perpetrator is dealt with, not as a criminal, but as an insane person. In this respect human law reflects karmic law, which operates upon beings in accordance with their moral perceptions and responsibility. That life appears purposeless without a key to its meaning has been conceded by H. P. Blavatsky, who wrote in her *Key to Theosophy* (p. 139):

> Life is at best a heartless play, a stormy sea to cross, and a heavy burden often too difficult to bear. The greatest philosophers have tried in vain to fathom and find out its *raison d'être,* and have all failed except those who had the key to it, namely, the Eastern Sages. Life is, as Shakespeare describes it:—
>
> "... but a walking shadow—a poor player, That struts and frets his hour upon the stage, And then is heard no more. It is a tale told by an idiot, full of sound and fury, signifying nothing....."

And then H.P.B. adds the significant comment, which suggests a solution to the puzzle of life: "Nothing in its separate parts, yet of the greatest importance in its collectivity or series of lives." This same solution is thus stated in *The Secret Doctrine* (I, 238): "The reincarnationists and believers in Karma alone dimly perceive that the whole secret of Life is in the unbroken series of its manifestations: whether in, or apart from, the physical body."

In the collectivity of lives, in their ceaseless series of manifestations, there is plainly perceived a working out of a great purpose, each life contributing its share towards the grand end. This purpose is not in the separate manifestations, as such, but in that which uses the manifested forms, gains experience in and through them, and is the

common factor, the thread running through and uniting the series of lives—the Immortal Soul. The successive stages in the progress of the Soul from the time it leaves its Source, the Universal Over-Soul, on its obligatory pilgrimage through the Cycle of Incarnation (or "Necessity"), are given in broad outline in the Third Fundamental Proposition of *The Secret Doctrine.* In *The Key to Theosophy* (p. 34), this same process is described in terms drawn from character types in Shakespeare's dramas:

> The Ego begins his life-pilgrimage as a sprite, an "Ariel" or a "Puck"; he plays the part of a *super,* is a soldier, a servant, one of the chorus; rises to "speaking parts," plays leading *rôles,* interspersed with insignificant parts, till he finally retires from the stage as "Prospero," the *magician.*

The first stage in the progress of the purely spiritual Buddhi (divine Soul) towards its goal of an independent (conscious) existence is through every elemental form of the phenomenal world of that Manvantara; and this, in terms of the *Key* passage would appear to correspond to the Ego's beginning his life-pilgrimage as a "Sprite," an "Ariel," or a "Puck." When the Ego progresses by self-induced and self-devised efforts, he has risen to "speaking parts" and "leading roles," for speech comes with Manas. The Ego's ascent through all the degrees of intelligence, from the lowest to the highest Manas, finally brings him to the pinnacle of attainment in that cycle—the holiest archangel (Dhyani-Buddha), or, in terms of the quoted sentences from the *Key,* he retires from the stage as Prospero, the magician. *The Ocean of Theosophy* repeats these ideas and sets before us the ultimate goal of the never-ceasing cycles of evolution:

> And just as the ancients taught, so does Theosophy; that the course of evolution is the drama of the soul and that nature exists for no other purpose than the soul's experience.

Among the ancients who so taught was Patanjali, one of whose Yoga Aphorisms is: "For the sake of the soul alone the Universe exists." Another *Ocean* passage gives the final outcome of the soul's experience in the long course of evolution. It is to arrive at true greatness, to become Great as a MORAL POWER, or to reach Mahatmaship, the word Mahatma meaning Great Soul:

> The object of these mighty waves [of cyclic evolution] is the production of perfect man, the evolution of soul, and they always witness the increase of the number of Elder Brothers.

Mr. Judge reiterates these ideas in connection with the chapters dealing with reincarnation. In a few sentences, he outlines the vast panorama of spiritual evolution and its ultimate purpose:

> What then is the universe for, and for what final purpose is man the immortal thinker here in evolution? It is all for the experience and emancipation of the soul, for the purpose of raising the entire mass of manifested matter up to the stature, nature, and dignity of conscious god-hood. The great aim is to reach self-consciousness; not through a race or a tribe or some favored nation, but by and through the perfecting, after transformation, of the whole mass of matter as well as what we now call soul. Nothing is or is to be left out. The aim for present man is his initiation into complete knowledge, and for the other kingdoms below him that they may be raised up gradually from stage to stage to be in time initiated also. This is evolution carried to its highest power; it is a magnificent prospect; it makes of man a god, and gives to every part of nature the possibility of being one day the same; there is strength and nobility in it, for by this no man is dwarfed and belittled, for no one is so originally sinful that he cannot rise above all sin. . . . The old theosophical view makes the universe a vast, complete, and perfect whole.

From the passages quoted and from the Third Fundamental of the *Secret Doctrine,* it becomes clear that the purpose underlying all evolution is the attainment of the highest degree of Self-consciousness, or, of a conscious existence in Spirit, not Matter, which is the condition of a Jivanmukta. The latter term is defined in the *Glossary*: "An adept or yogi who has reached the ultimate state of holiness, and separated himself from matter; a Mahatma, or *Nirvanee,* a 'dweller in bliss' and emancipation. Virtually one who has reached Nirvana during life."

Hegel was one of the philosophers who had an intuitive perception of the ultimate purpose of evolution as taught in Theosophy, but he made the mistake of ascribing purpose to the *Absolute,* thus tending to anthropomorphize the immutable, all-pervasive Secondless Reality. In the words of *The Secret Doctrine* (I, 50-51):

> This leads the reader naturally to the "Supreme Spirit" of Hegel and the German Transcendentalists as a contrast that it may be useful to point out. . . . .
>
> According to Hegel, the "Unconscious" would never have undertaken the vast and laborious task of evolving the Universe, except in the hope of attaining clear Self-consciousness. . . .
>
> As the highest Dhyan Chohan, however, can but bow in ignorance before the awful mystery of Absolute Being; and since, even in that

culmination of conscious existence—"the merging of the individual in the universal consciousness"—to use a phrase of Fichte's—the Finite cannot conceive the Infinite, nor can it apply to it its own standard of mental experiences, how can it be said that the "Unconscious" and the Absolute can have even an instinctive impulse or hope of attaining clear self-consciousness? A Vedantin would never admit the Hegelian idea; and the Occultist would say that it applies perfectly to the awakened MAHAT, the Universal Mind already projected into the phenomenal world as the first aspect of the changeless ABSOLUTE, but never to the latter.

We might perhaps say that what manifests as conscious purpose to Mahat, or *Cosmic* Consciousness, is Immutable LAW in the Absolute. A footnote on page 62 of *The Key to Theosophy* states: "It is an eternal and periodical law which causes an active and creative force (the logos) to emanate from the ever-concealed and incomprehensible one principle at the beginning of every maha-manvantara, or new cycle of life." On page 65 we read: "It is the one law, giving the impulse to manifested, eternal, and immutable laws, within that never-manifesting, *because* absolute LAW, which in its manifesting periods is *The ever-Becoming.*" Nor can purpose be ascribed to Karma-Nemesis, the Law of Retribution. This idea has been effectively presented and most philosophically explained in *The Secret Doctrine* (II, 305):

This law—whether Conscious or Unconscious—predestines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself. It is not the Wave which drowns a man, but the *personal* action of the wretch, who goes deliberately and places himself under the impersonal action of the laws that govern the Ocean's motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happens to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? . . . KARMA is and as there can be only one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists—still less as fatalists: for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world.

Man, the Thinker, the Manasaputra, or, Son of Mahat or Universal Mind, has the choice of either working with the One Immutable Law

of Harmony, or, *willfully* working in opposition to that Law; and in so choosing he acts with purpose. If he purposes to act with the Law he will, in time, become its virtual embodiment, and its highest, *impersonal* agent, for the Law operates through the agency of Beings of every grade. The only safe course and the one leading to the highest goal is to align our Purpose and purposes with the Great, Impersonal Purpose of Divine Nature. "The way to inward peace is in all things to conform to the pleasure and disposition of the Divine Will."

What is the nature of the consciousness of the purely spiritual Buddhi, or, divine Soul—the spark of the Universal Over-Soul—at the outset of its obligatory pilgrimage and *before its encasement* in the forms of the various Kingdoms of Nature? Is there awareness of the plan, the purpose and the goal of this long series of metempsychoses and reincarnations? We are taught that the human Ego before re-birth has a vision of, not only the nature of its forthcoming incarnation, but also, of the long line of its past lives. In the words of *The Key to Theosophy* (p. 163):

> At the moment he is reborn on to earth, the *Ego,* awaking from the state of Devachan, has a prospective vision of the life which awaits him, and realizes all the causes that have led to it. He realizes them and sees futurity, because it is between Devachan and re-birth that the *Ego* regains his full *manasic* consciousness, and rebecomes for a short time the god he was, before, in compliance with Karmic law, he first descended into matter and incarnated in the first man of flesh. The "golden thread" sees all its "pearls" and misses not one of them.

Applying the law of correspondence and analogy, it is reasonable to infer that all self-conscious Monads, before their descent into the cycle of Earth incarnations, have a similar prospective vision of the long course of their evolutionary pilgrimage in and through Matter. We might paraphrase the quoted passage from the *Key* in its application to every Soul or Monad issuing from the Universal Over-Soul at the very beginning of a Manvantara, to read: "At the moment that such Monads begin their cyclic pilgrimage, they have a prospective vision of the nature of the evolutionary journey upon which they are about to embark. They see futurity, because on their own Monadic plane they possess a high degree of spiritual consciousness and intellection. They see the divine wisdom of the plan and its glorious goal, and so seeing, they willingly enter upon their destiny." Once the Monad descends, it loses or forgets this vision, and its high consciousness be-

comes latent. This latency is due to the gross matter of the lower planes of differentiation; and it is part of the mission of the Monads to break through the impediments of Matter and manifest gradually on all planes in all their pristine power.

The Monads evolving in a particular cycle of evolution, while fundamentally identical with the Universal Over-Soul, are of various degrees and classes of unfoldment, since every Manvantara is a reincarnation of a former one in which these very Monads were concerned. So not all Monads, in the course of descent, lose the vision of the Great Plan and Purpose of the evolutionary process. The highest class, fully aware at all times of the Plan, act as the guides and vanguard of their lesser evolved brother-pilgrims. Others, in their degree of knowledge and attainment, do their part towards the fulfillment of the grand purpose.

Is there *Secret Doctrine* corroboration of our inference that some Monads, in proportion to their respective abilities acquired in past periods, have a prospective vision of the general plan, purpose, and goal of the grand evolutionary cycle? The following passage, on page 267 of the first volume, has the provocative sentence we have italicized:

> However, as the Secret Doctrine teaches *history*—which, for being esoteric and traditional, is none the less more reliable than profane history—we are as entitled to our beliefs as anyone else, whether religionist or skeptic. And that Doctrine says that the Dhyani-Buddhas of the two higher groups, namely, the "Watchers" or the "Architects," furnished the many and various races with divine kings and leaders. It is the latter who taught humanity their arts and sciences, *and the former who revealed to the incarnated Monads that had just shaken off their vehicles of the lower Kingdoms—and who had, therefore, lost every recollection of their divine origin—the great spiritual truths of the transcendental worlds.*

If the Monads "who had just shaken off their vehicles of the lower Kingdoms" had lost every recollection of their divine origin, it follows that they once had such recollection, as well as knowledge of "the great spiritual truths of the transcendental worlds." What point in the vast evolutionary cycle is referred to in the phrase, "had just shaken off their vehicles of the lower Kingdoms"? It probably refers to the time when certain Monads were ready for occupancy in human, astral forms—the man in form, but not yet in mind. It was then that the Elder Brothers —the "Watchers" or the "Architects" of the *Secret Doctrine* passage —were able to rekindle in those Monads the vision and the knowledge they possessed on their own, pure, spiritual plane. In other words, it

refers to the event known as "the lighting up of *Manas* in the mindless Monads."

With the lighting up of Mind and Self-consciousness, the Monads are ready for the vision of purpose. Should these now enlightened Monads, or Manasic Egos, so live and act as to retain at all times the sublime vision of the Plan, should they strive "to help in the divine evolution of *Ideas,*" and to "become to the best of their ability *co-workers with nature* in the cyclic task," then "the next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a mankind whose Monads may now yet be imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles may be animating, perhaps, the highest specimens of the Vegetable world." The object of the Theosophical Movement all down the ages has been to keep a Light burning in the minds and the hearts of all mankind, so that both they and the Souls in the dependent, lower Kingdoms, might progress evenly toward the consummation of all evolution: the production of Perfect MAN.

"WHETHER WE KNOW IT OR NOT"

We are the reincarnating Egos who . . . incarnate from age to age for the preservation of the just, the destruction of wickedness, and the establishment of righteousness. That is what we are here for, whether we know it or not, and we must come to a recognition of the immortality of our own natures before we shall ever relieve ourselves from the distresses that afflict humanity everywhere. We have to bring ourselves in touch and tune with the whole great purpose of Nature which is the evolution of Soul, and for which alone all the universe exists.

—ROBERT CROSBIE

YOUTH-COMPANIONS ASK— AND ANSWER

IT is said again and again that there is no authority in the United Lodge of Theosophists. Yet in every society or civilization, the intellectuals lead the masses and interpret the signs of the day as well as the great books and religions of past ages. So would it not also follow that such a situation would exist in the Lodge, since we are not all intellectuals and cannot see the subtleties that one of a more disciplined mind will see? And is not "intellectual leadership" a kind of authority?

(*a*) As in every society and every age there are those who lead, so also there are those who are content to follow the time-worn paths and not struggle with challenges nor forge ahead on their own. Before we go any further in our search, let us examine the definitions of the key words in the question:

Leader: One fitted by force of ideas, character, or genius, or by strength of will or administrative ability, to arouse, incite, and direct men in conduct and achievement.

Authority: The right to command and enforce obedience; the power derived from intellectual or moral superiority, from reputation or whatever else commands influence, respect, or esteem.

We can question the premise in the question itself. Is it solely the intellectual (the individual who gains understanding through reason) who leads the masses and interprets the signs of the day? We know from a study of history that many times in the past the intellectuals have led in the wrong direction (Aristotle for instance), or not led at all, but maintained a pessimistic outlook. Those leaders who were in the forefront of the great scientific, religious, and ethical movements often possessed great intellects, true, but they were equally developed on intuitive levels. Much emphasis is placed on intellectual understanding, but it is only half of what is needed—"heart" knowledge and the development of the intuitional faculties are perhaps even more important.

The unusual Declaration and setup of U.L.T. are safeguards against *personal* or coërcive authority, which is different from the natural "authority" of experience, thinking, and evaluative capacity, and what has been gained by previous voluntary assumption of responsibility.

Emphasis in Lodge work is placed upon student participation. The effort is to encourage individual development and self-improvement. Hence no effort is made to encourage development of impressive personalities. A natural leader may inspire by his example, as did the teachers. There is nothing wrong with that. However, the constant effort at the Lodge is to de-emphasize attention paid personality and individual prowess.

(*b*) Intellectual leadership certainly can be a natural kind of "authority," depending on the manner or behavior of the leader and those he guides and helps. But there is no *formal* leadership in the United Lodge of Theosophists. The reason for this can be found in the Declaration of U.L.T.:

The basis is "similarity of aim, purpose and teaching," which means the aim of each Theosophist is to study, understand, and apply the teachings of Theosophy. Madame Blavatsky herself said: "Follow not me, but the path I show."

A *kind* of "leading," though, is really part of the law of Evolution. There is an endless chain from the lowest being to the highest, and even an adept had to pass through all the stages of consciousness—and be taught—to become an adept. This is made possible by the desire and will of the individual who wants to learn and move "upwards" with the help of a teacher who shows him the way.

We see here that the relationship between an intellectual leader and the masses that follow him is, in part, different from the one between the intellectually more skilled students of Theosophy and the students who want to know more. The latter relationship *is* a furtherance of Unity, for is not the relation between a teacher and his pupil already a Unity if they maintain the "similarity of aim, purpose and teaching"?

(*c*) This question seems to me to be anything but simple to answer. We can say, after viewing in history all the erroneous ideas and concepts of mind that have developed from either too much authority or the wrong kind, that each person should and must be his own authority. And people must *strive* at all times to do just that—as much as they can. But we must remember that we are beings of incompleteness. We do not see many things whole, with all implications and involvements; we see only that which our minds, emotions, intellects, and insights are geared to see at that particular time. At another time, the same situation or problem under consideration will appear in a different light

with other phases emphasized, and more subtle dimensions brought into focus. Therefore a man of open mind instinctively values another's opinion—he realizes that he cannot see the whole picture and that the other, not involved in the same biases, or as many of them, can see more clearly.

We cannot do anything at any time without constantly giving and taking from other people. There is a continuous giving of ideas and interpretations, focused everywhere from the most menial tasks to the most important questions a man can ask. And since we are not all at the same point of evolution with exactly the same evaluations resulting from the same experience, there are bound to be those who have, through previous experience and interest, developed a portion of their natures beyond the stage of the majority.

We would be overlooking or avoiding a great part of evolution and brotherhood if we felt that anything resembling authority in any way were to be disregarded. True authority, because it exists at all, must have a place. It is our job to find it, not forget it because it has not been placed before in its proper place in history.

H.P.B., in presenting Theosophy as we now study it, did two things, it seems to me: she presented Theosophy both as a philosophy and as a doctrine. In trying to understand both these "Theosophies," different parts of the understanding come into play. You cannot expect a person to understand what you are trying to say about intuition if he evaluates only that which he can see visibly. Nor can a mathematical problem be understood by one who has not equipped himself with the preliminary tools with which to work. So it is with trying to study Theosophy, because it is all-encompassing and all-inclusive. We are trying to act as whole beings, but we do not succeed, ever, one hundred per cent, because we have not developed all our potentialities to their fullest capacities. We need help and guidance. So any help we can get in seeing more is all to everyone's good. Yet, we must always try to maintain a balance in ourselves. The *final* judge in any decision is to be ourselves.

Then, too, there is the karma of the situation. It is subtle and cannot be clearly defined, or at least not by us. But those who do find themselves in a position of "teaching" others did not choose to do that because of burning ambition, but rather that was what fell to them under karma. It is that way in any study, any business, or any enterprise. There is a *natural* designation of responsibility.

LORE OF CENTRAL ASIA

NORTHERN Asia is as old as the Second race. One may even say that Asia is contemporary with man, since from the very beginnings of human life its *root*-continent, so to speak, already existed, that part of the world now known as Asia being cut off from it in a later age, and divided by the glacial waters. But most of our present Asia issued from under the waters after the destruction of Atlantis. It was toward the close of the Miocene Age, *The Secret Doctrine* relates, that the first sub-race of the Fifth root-race (the Aryan-Asiatics) witnessed the doom of the last of the populations of Atlantis. The stanzas of the book of Dzyan say of this event: "The first great Waters came. They swallowed the seven great Islands. All Holy saved, the unholy destroyed." The seven great islands (Dwipas) belonged to the continent of Atlantis. The "unholy" are referred to as those Atlanteans who had turned "black with sin." "The nations that were led away, were as thick as the stars of the Milky Way," says a modern Commentary, written in Sanskrit only. "This was due, however, as much to the *prevision* of the 'holy' ones, who had not lost the use of their 'third Eye', as to Karma and natural law." It is further said that "Alone the handful of those Elect, whose divine instructors had gone to inhabit the Sacred Island . . . now kept mankind from becoming one-half the exterminator of the other" [as mankind does now—H.P.B.].

The Aryan race was born and developed in the far north, though after the sinking of the continent of Atlantis its tribes emigrated further south into Asia. Thus: "Seek for the remains of thy forefathers in the high places. The vales have grown into mountains and the mountains have crumbled to the bottom of the seas" . . . . Fourth race mankind, thinned after the last cataclysm by two-thirds of its population, instead of settling on the new continents and islands that *reappeared* while their predecessors formed the floors of new Oceans—deserted that which is now Europe and parts of Asia and Africa for the summits of gigantic mountains, the seas that surrounded some of the latter having "retreated" and made room for the table-lands of Central Asia. [Subsequently] the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock,

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NOTE.—Collated from Theosophical works.

had been gradually spreading over the continent and islands of Europe, as soon as they had begun to emerge from the seas. Descending from the high plateaux of Asia, where the two races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands.

The lands of the ancestors of those whom Ammianus Marcellinus called the "Brahmins of Upper India" stretched from Kashmir far into the (now) desert of Shamo. "When geology shall have found out how many thousands of years ago the disturbed waters of the Indian Ocean reached the highest plateaux of Central Asia, when the Caspian Sea and the Persian Gulf made one with it, then only will they know the age of the Aryan Brahminical nation, and the time of its descent into the plains of Hindostan, which it did millenniums later." Traces of an immense civilization in Central Asia are still to be found. This civilization is undeniably prehistoric. Can there be a civilization without a literature, in some form, without annals or chronicles? In the history of departed nations common sense alone ought to supplement the broken links. It should be known too that there are also things never recorded in scrolls, but as in Central Asia, on rocks and in subterranean crypts.

The gigantic, unbroken wall of the mountains that hem in the whole tableland of Tibet, from the upper course of the river Khuan-Khé down to the Kara-Korum hills, witnessed a civilization during millenniums of years and would have strange secrets to tell mankind. The Eastern and Central portions of those regions—the Nan Schayn and Altyne-taga, were once upon a time covered with cities that could well vie with Babylon. A whole geological period has swept over the land, since those cities breathed their last, as the mounds of shifting sand and the sterile and now dead soil of the immense central plains of the basin of Tarim testify. The borderlands alone are superficially known to the traveler. Within those tablelands of sand there is water, and fresh oases are found blooming there, wherein no European foot has ever yet ventured. But there is no need to send the reader across the desert when the same proofs of ancient civilization are found even in comparatively populated regions—one of which, situated about 4,000 feet above the level of the river Tchertchen-D'arya, is surrounded with the ruins of archaic towns and cities in every direction. There, some 3,000 human beings represent the relics of about *a hundred extinct nations and races*—the very names of which are now unknown to our

ethnologists. An anthropologist would feel more than embarrassed to class, divide and subdivide them; the more so, as the respective descendants of all these *antediluvian* races and tribes know as little of their own forefathers themselves, as if they had fallen from the moon. When questioned about their origin they reply that they know not whence their fathers had come, but had heard that their *first* (or earliest) men were ruled by the great genii of these deserts.

This may be put down as superstition, yet in view of the teachings of *The Secret Doctrine* the answer may be based on primeval tradition. Alone, the tribe of Khoorassan claims to have come from what is now known as Afghanistan, long before the days of Alexander, and brings legendary lore to that effect as corroboration. The Russian traveller, Prjevalsky, found quite close to the oasis of Tchertchen the ruins of two enormous cities, the oldest of which was, according to local tradition, ruined 3,000 years ago by a hero and a giant; and the other by the Mongolians in the tenth century of our era. He relates that "the emplacement of the two cities is now covered, owing to shifting sands and the desert wind, with strange and heterogeneous relics; with broken china and kitchen utensils and human bones. The natives often find copper and gold coins, melted silver ingots, diamonds, and turquoises, and what is the most remarkable—broken glass. . . . Coffins of some undecaying wood, or material also, within which beautifully preserved embalmed bodies are found . . . The male mummies are all extremely tall and powerfully built men with long waving hair . . . A vault was found with twelve dead men *sitting* in it. Another time, in a separate coffin, a young girl was discovered by us. Her eyes were closed with golden discs, and the jaws held firm by a golden circlet running from under the chin across the top of the head. Clad in a narrow woolen garment, her bosom was covered with golden stars, the feet being left naked." To this, the famous traveller adds that all along their way on the river Tchertchen they heard legends about twenty-three towns buried ages ago by the shifting sands of the deserts. The same tradition exists on the Lob-nor and in the oasis of Kerya.

Around no other locality, not even Peru, hang so many traditions as around the Gobi desert. In Independent Tartary this howling waste of shifting sand was once, if report speaks correctly, the seat of one of the richest empires the world ever saw. Beneath the surface are said to lie such wealth in gold, jewels, statuary, arms, utensils, and all that

indicates civilization, luxury and fine arts, as no existing capital of Christendom can show today. The Gobi sands move regularly from east to west before terrific gales that blow continually. Occasionally some of the hidden treasures are uncovered. But not a native dare touch them, for the whole district is under the ban of a mighty spell. Bahti—hideous, but faithful gnomes—guard the hidden treasures of this prehistoric people, awaiting the day when the revolution of cyclic periods shall again cause their story to be known for the instruction of mankind. The district of the Gobi wilderness and, in fact, the whole area of Independent Tartary is jealously guarded against foreign intrusion. Those who are permitted to traverse it are under the particular care and pilotage of certain agents of the chief authority, and are in duty bound to convey no intelligence respecting places and persons to the outside world. But for this restriction even we might contribute to these pages accounts of exploration, adventure, and discovery that would be read with interest. The time will come, sooner or later, when the dreadful sand of the desert will yield up its long-buried secrets, and then there will indeed be unlooked-for mortifications for our modern vanity.

To deny to any peoples of Asia, whether Central, Upper or Lower, the possession of any knowledge or even perception of spiritual things, is perfectly ridiculous. From one end to the other the country is full of mystics, religious philosophers, Buddhist saints, and *magicians.* Belief in a spiritual world, full of invisible beings who on certain occasions appear to mortals objectively, is universal. "According to the beliefs of the nations of Central Asia," remarks I. J. Schmidt, "the earth and its interior, as well as the encompassing atmosphere, are filled with spiritual beings which exercise an influence, partly beneficent, partly malignant, on the whole of organic and inorganic nature. . . . Especially are deserts and other wild or uninhabited tracts, or regions in which the influences of nature are displayed on a gigantic scale, regarded as the chief abode or rendezvous of evil spirits. And hence the steppes of Turan, and in particular the great sandy Desert of Gobi have been looked upon as the dwelling place of malignant beings, from days of hoary antiquity." Marco Polo, in describing his passage through the great desert of Lop speaks of a marvellous thing "which is that, when the travellers are on the move by night . . . they will hear spirits talking. Sometimes the spirits will call him by name . . . even in the daytime one hears these spirits talking. And sometimes you shall hear the sound of a

variety of musical instruments, and still more commonly the sound of drums." Another translator quotes the Chinese historian, Matwanlin, who corroborates the same. "During the passage of this wilderness you hear sounds," says Matwanlin, "sometimes of singing, sometimes of wailing; and it has often happened that travellers going aside to see what those sounds might be, have strayed from their course and been entirely lost; for they were voices of spirits and goblins" (*Visdelon*). "These goblins are not peculiar to the Gobi," adds the editor, "though that appears to have been their most favored haunt. *The awe of the vast and solitary desert raises them in all similar localities.*"

The traces of such civilization, and these and like traditions, give us the right to credit other legendary lore warranted by well educated and learned natives of India and Mongolia, when they speak of immense libraries reclaimed from the sand, together with various reliquae of ancient MAGIC lore, which have all been safely stowed away. At the end of the 18th and the beginning of the 19th century, more than one Russian Mystic travelled to Tibet *via* the Ural mountains in search of knowledge and initiation *in the unknown crypts of Central Asia.* And more than one returned years later, with a rich store of such information as could never have been given him anywhere in Europe. Several cases could be cited, and well-known names brought forward, but for the fact that such publicity might annoy the surviving relatives of the said late Initiates. The author of the *Quabbalah* remarks quite truly that "Long before his (Ibn Gebirol's) time . . . many centuries before the Christian era, there was in Central Asia a 'Wisdom Religion'; fragments of which subsequently existed among the learned men of the archaic Egyptians, the ancient Chinese, Hindus, etc. . . ." and that . . . "The Quabbalah most likely originally came from Aryan sources, through Central Asia, Persia, India and Mesopotamia, for from Ur and Haran came Abraham and many others into Palestine."

"Hurricanes may tear up the sands and sweep whole plains away," they are powerless to destroy that which is beyond their reach. Built deep in the bowels of the earth, the subterranean stores are secure; and as their entrances are concealed in the oases of the deserts, there is little fear that anyone should discover them, even should several armies invade the sandy wastes. Tradition, once again, points to a grotto, a vast cave in the deserts of Central Asia, whereinto light pours through its four seemingly natural apertures or clefts placed crossways at the *four cardinal points* of the place. From noon till an hour before sunset

that light streams in, of four different colours, as averred—red, blue, orange-gold, and white—owing to some either natural or artificially prepared conditions of vegetation and soil. The light converges around a pillar of white marble with a globe upon it, which represents our Earth. It is named the "grotto of Zarathustra."

Belonging to Mystery and Initiation are the psychic and spiritual elements in man and nature. Behind the veil of Cosmic and Astrological symbols there were the occult mysteries of primeval genesis; these were things never recorded in scrolls but, as in Central Asia, on stone and in subterranean crypts. Identical glyphs, numbers and esoteric symbols are found in Egypt, Peru, Mexico, Easter Island, India, Chaldea, and Central Asia. Crucified men, and symbols of the evolution of the races from gods—in spite of the fact that Science repudiates the idea of a human race other than one made in *our* image. The Cross may be traced back into the very depths of the unfathomable archaic ages. The mystery of the latter—the Cross—deepens rather than clears, as we find it on the statues of Easter Island, in old Egypt, in Central Asia, engraved on rocks as Tau and Swastika, in pre-Christian Scandinavia, everywhere! Even the mysteries of the seven gnostic vowels, uttered by the thunders of St. John, can be unriddled only by the primeval and original Occultism of Aryavarta, brought into India by the primeval Brahmans, who had been initiated in Central Asia. Every Cosmogony began with a circle, a point, a triangle, and a cube, up to the number 9, when it was synthesized by the first line and a circle—the Pythagorean mystic *Decade,* the sum of all, involving and expressing the Mysteries of the entire Kosmos. This Decade and its thousand combinations are found in every portion of the globe. One recognizes them in the caves and rock-cut temples of Hindostan and Central Asia, as in the pyramids and lithoi of Egypt and America; in the Catacombs of Ozimandyas, in the mounds of the Caucasian snow-capped fastnesses, in the ruins of Palenque, everywhere the foot of ancient man has ever journeyed!

ON THE LOOKOUT

"What Comes Afterward?"

The above titles a review (New York *Times,* Feb. 13) of Ashley Montagu's recently published book, *Immortality* (Grove Press). Mr. A. P. Davies summarizes Montagu's thesis:

> For most people, immortality means personal survival beyond death. The soul leaves the earthly body and continues its conscious existence in another state or place, the form of which has been variously imagined by different classes of believers.
>
> Ashley Montagu, an anthropologist and social biologist with a talent for popular interpretation, is concerned with this belief only to arrive at an ethico-social evaluation. On the whole, he thinks that even in its most traditional forms the belief in personal survival has been useful but that this usefulness is now at an end if we are to arrive at cultural and ethical maturity.

"Terrestrially Demonstrable" Immortality

> Immortality, as Mr. Montagu views it, has a biological basis in the continuity of life and living species. It may be that the subconscious awareness of this continuity has "something of the character of memory" and relates the individual to the past and future through an organic sense of perpetuity. The belief in immortality may originally have arisen from this basis, but if so, it was soon elaborated into wishful fantasy.
>
> The author finds no support for the concept of immortality as held by the traditional religions; on the contrary, he sees it as not only rationally untenable but as ethically offensive. The expectation of rewards, and punishments, although it may have been effective at one time and modern society may have suffered something from the loss of it, must be replaced by the maturer concept that virtue is its own reward.
>
> For modern men, the only faith in immortality that has genuine substance or ethical value is that of living on in the lives of others.

Myopic Perspective

Mr. Montagu reflects the viewpoint of many intellectuals who, in order to dispense with speculation, too greatly restrict the range of possibilities. While Mr. Davies admits that Mr. Montagu "has set forth the one kind of immortality that is terrestrially demonstrable," he expects *Immortality* to be "counted controversial," adding:

> There is no harm in this. Personal survival has been debated for a long time, and Mr. Montagu has not ended the argument. Moreover, there are forms of the belief that are not discordant with his emphasis, even though they would modify his thesis.

A Theosophist, for example, might not quibble at the statement that a man's *personal* immortality "has a biological basis in the continuity of life and living species," but he would certainly suggest that other aspects of man's nature be considered in addition to the merely biological self.

Wider Purview Offered

Yet, even as so many professional intellectuals chorus, "there is no immortality," other eminent scholars are regarding parapsychology as a possible means for investigating further the possibility of survival after death. A brochure of the Parapsychology Foundation lists "nineteen philosophers, psychologists and psychoanalysts, and as many observers and guests from eight countries" who attended the International Symposium on Philosophy and Parapsychology near Nice in April, 1954. This list included such well-known names as C. J. Ducasse, Pascual Jordan, Aldous Huxley, and H. H. Price; none of these men have closed minds on the survival question.

The Foundation provides a forum where researchers in parapsychology may present the results of their experiments before an audience of interested scholars. In an account of their proceedings, Prof. Ducasse relates:

> The Philosophic Symposium took up four main topics: (1) Man and the universe in the light of modern science; (2) Paranormal cognition—especially, precognition; (3) The dualistic conception of the relation between Mind and Matter; (4) The problems connected with the supposition that the personality of man survives the death of his body.

Survival a Matter of Degree

The topic of survival after death was discussed by M. Marcel, and Prof. Price. Prof. Ducasse reports:

> M. Marcel thought the only form of survival that would be worth while would be one in which intersubjective relations would continue. In his view, "experimentation" of the "spiritistic" kind on the subject of survival is somewhat degrading and ought to inspire repugnance; but not so the spontaneous communications by automatists,

which should be studied carefully, with open-mindedness and good will though not with naïve credulity.

Professor Price pointed out first, that personal identity and hence survival may be a matter of degrees or of parts rather than of Yes or No; and that apparitions, when evidential at all of survival, are not evidence of complete but only of fragmentary survival, no matter whether or not it be a fact that the rest of the personality also survives. . . .

Telepathic intercourse between like-minded persons could beget a world of images common to them and in so far public, though not as unrestrictedly public as is the material world. Thus, there would not be one but many different "next worlds"; and, for the individual, there might be a series of dream worlds, corresponding to the degrees of spirituality of the wishes generating them.

Many Different Next Worlds

Prof. Price, we see, is approaching a conception of after-death states which agrees remarkably with that represented in Theosophical literature. His "world of images," "different 'next worlds'," "series of dream worlds," all suggest, though without the philosophic emphasis, the following description of after-death states, from the pamphlet, *Where are the Dead?*:

Kama loka may be compared to the dressing-room of an actor, in which he divests himself of the costume of the last part he played before becoming himself properly—the immortal *Ego*. . . . Kama loka is called the plane of desire because it relates to the fourth principle, and in it the ruling force is desire devoid of and divorced from intelligence. It is an astral sphere intermediate between earthly and heavenly life. Beyond any doubt it is the origin of the Christian theory of purgatory. . . . The fact underlying this superstition is that the soul may be detained in Kama loka by the enormous force of some unsatisfied desire. But if the person was pure minded and of high aspirations, the separation of the principles on that plane is soon completed, permitting the higher triad to go to Devachan.

The Spiritual Dream-World

The necessity for the state of Devachan after death is one of the requirements of evolution growing out of the nature of mind and soul. The very nature of Manas requires a devachanic state as soon as the body is lost, and it is simply the effect of loosening the bonds placed upon the mind by its physical and astral encasement. In life we can but to a fractional extent act out the thoughts we have each moment; and still less can we exhaust the psychic energies generated by each day's aspirations and dreams. . . . Devachan is thus a state

> of personal happiness, during which the soul reaps the reward of its unselfishness on earth. Here the real being will remain, entirely on the plane of mind and soul, in a world as real to it as this world seems to us.

Survival, an Open Question

Reviewing C. D. Broad's *Religion, Philosophy and Psychical Research* (Harcourt Brace & Co.), Prof. Ducasse says:

"As regards survival, Broad states that 'with the doubtful exception of psychical research,' none of the sciences tells us anything which lends the least probability to human survival. On the question as to whether the human mind survives the death of the body Broad writes:

> There is no doubt at all that the best phenomena of trance-mediumship involve paranormal cognition of a high order. The only question is whether this, combined with alternations of personality and extraordinary but not paranormal powers of dramatization, will not suffice to account for the phenomena which *prima facie* suggest so strongly that some persons survive the death of their bodies and communicate through mediums. This I regard as at present an open question.

"Broad might have added that the very openness of this question sets before the philosopher a prior question, namely, what, if it could be obtained, *would* constitute conclusive evidence of survival."

Parapsychology Attracting Open-minded

Prof. Broad may not think that much is being done to "prove" survival after death, yet it is significant that so many philosophers and psychoanalysts are studying the writings of "parapsychologists." This type of research evidently appeals to all who are deeply interested in evaluating man's total nature. When men like Ducasse, Price, and Rhine concern themselves with the paranormal, distinguishing between séance phenomena and spiritualistic explanations thereof, and correlating the spontaneous paranormal incidents with results obtained under experimental conditions, then indeed may we expect speculations less antagonistic to theosophical concepts.

Some Ambiguities Cited

In an article in the *Journal* of the American Society for Psychical Research ("Some Questions Concerning Psychical Phenomena"), Prof. Ducasse examines some ambiguities connected with the idea of personal survival:

A point, which although often overlooked really constitutes a major difficulty, is the great ambiguity of the question whether a man's personality survives the death of his body.

The first thing to keep in mind in this connection is that a man's personality consists of his memories, knowledge, habits, dispositions, tastes, and attitudes. During his life, however, these do not stay put. From infancy to old age, new memories and new items of knowledge are constantly being added and earlier ones forgotten. Habits, dispositions, attitudes, mannerisms, and tastes keep changing to a greater or less extent, either gradually or relatively fast. Hence the personality of a man at 60 years of age is enormously different from what it was at the age of 6.

Static Personalities not Living

From these facts, it follows that a person in whom this process of change were arrested at a certain point in his life would no longer be genuinely alive even if he kept going through the motions of living. Although then still on his feet and breathing, he would be a mere automaton, and, as a man, virtually dead. Some of us may have met him.

Hence, for a given personality-pattern to *persist* after death would be one thing; and for it to go on *living* in a genuine sense would be quite another thing. The latter would require its *not* staying put but on the contrary continuing to change more or less—having new experiences, learning from them, acquiring new habits and interests, and losing old ones, and so on.

"Psychological Zombies"

These considerations entail that if, through a medium, one should get communications purporting to come from a relative or friend who died thirty years before; and if his personality, as manifested in these communications, seemed to be just as one knew it thirty years ago; then what one would have to conclude is *not* that the deceased friend has continued really to live, but rather that the communicating entity is only the psychological corpse of the personality the friend had at the time he died; which corpse, galvanized somehow into a semblance of life by contact with the living medium, has for the moment become what might be called a psychological zombie. In such a case, not "survival," but temporary "revival," would be the correct term to describe the facts.

The reference to "psychological zombies" is curiously reminiscent of the "shells" of theosophical literature.

We see, then, that while a wide group of intellectuals, typified by

such writers as Ashley Montagu, seem to demand grossly objective evidence of personal survival, other scholars are looking for evidence at the parapsychical level. As Prof. Ducasse concludes: "Some of the facts we have considered suggest that the belief in a life after death, which so many persons have found no particular difficulty in accepting as an article of religious faith, may well be capable of empirical proof."

"It Could Happen Anywhere but—"

Under this title, the *Christian Century* for Feb. 2 provides material to add to the April Lookout review of the present "broad trend toward *panmixia,*" as indicated by many "encouraging signs that race prejudice is lessening all over the world." In that issue, evaluations were to some extent theoretical; judgments noted in April were based on a broad survey of public opinion, but the *Christian Century* supplies a colorful personal perspective on the solvable problem of racial tension:

> St. Louis recently rezoned a residential block on the "white side" of a racial population line in the heart of the town. The gracious, substantial single-family houses on the shady street from now on may be remodeled as two-family dwellings. Immediately, and according to pattern, "For Sale" signs appeared in front yards all down the street, as householders prepared to flee the wrath to come. More signs went up when two Negro families moved into the block. The storm signals had been right, and "deterioration" had arrived. But it was to be challenged.

Brotherhood in Action

> Samuel H. Marcus had a 16-room colonial brick house in the block—and a strong sense of a more serious and real deterioration. So two weeks ago his sign went up on the lawn. The lettering is large, and as unmistakable as its meaning: "This house is not for sale. We like our fine neighbors. Your race, religion and politics are not our concern. All who take pride in their homes are welcome on this street." There were six "For Sale" signs in neighboring yards when Mr. Marcus planted his. Shortly thereafter all were removed. Besides, one neighbor until now unknown to the Marcuses, dropped by the other day to invite them to dinner. Reporters investigating the phenomenon get the clear impression that at least one block of solid St. Louis citizens has concluded that variety and a shifting status *is* the American status quo, and is willing to settle for that. The news stories did not say whether a Christian motivation was involved in any of the decisions. Presumably this was because they seldom report the obvious. This could have happened anywhere else, but it happened in St. Louis.

THE FORCE OF EXAMPLE

Almost everybody believes in brotherhood without distinctions of race, creed, or color, but few have the courage to put the ideal into practice in the midst of either general social or neighborhood crises. The *Christian Century* editorial illustrates the far-reaching power of a good example. It is not primarily by legislation and by court decisions that the obstacles to brotherhood and true democracy will be overcome, but rather by just such better feelings as won the day on this St. Louis street; and it may take but one individual to turn the tide in the right direction.

As taught in the *Bhagavad-Gita*: "Even if the good of mankind only is considered by thee, the performance of thy duty will be plain; for whatever is practised by the most excellent men, that is also practiced by others. The world follows whatever example they set."

HINDU LORE CITED

In an article entitled "Snake Stone Cure," printed in the Los Angeles *Times* for Nov. 23, 1953, Mr. P. K. Padmanabhan, a *Times* staff writer, called attention to the fact that "on uncertified beliefs and practices as old as time science is conferring a new badge of legitimacy." For example:

> In the 3200-year-old Hindu epic Ramayana, Ravana, the demon-emperor, flies into a tantrum when he learns that the gods have decreed his demise.
>
> Describing the royal fury Valpmiki, the poet, wrote: "The wrath of the King was so evident that it looked as though the atom was split."
>
> It took Valpmiki 30 centuries and the Los Alamos tests to prove to his puzzled readers that he was not after all talking through his turban.

ANCIENT REMEDIES JUSTIFIED

After reviewing some of the recent experiments with reserpine and other derivatives of snake-root (see Lookout for November, 1953), this writer continues:

> Yet to the unpretentious native physicians of India reserpine is old as the hills. Known to them for 3000 years it has been their favorite stand-by for nervous and mental disorders.
>
> Or take the case of "snake-stones." Hard, spherical lumps of earth of the size of playing marbles they are collected from abandoned snake pits.

> For centuries they have been prize items in the medicine chests of poorer families along the west coast of India. Soaked in coconut oil for about a week the oil acquired remarkable curative and healing powers.
>
> Recent analysis of the stones by the King Institute at Madras reveals that they contain a very high concentration of aureomycin.

Traditional Custom Vindicated

Nor, says Mr. Padmanabhan, are snake-root and "snake-stones" the only instances where "Western-trained Indian intelligentsia, long accustomed to turning up their noses at age-old Hindu beliefs and practices, now discover to their dismay that the simple postulates of their forefathers have a thing or two to teach science. . . . The traditional Indian custom of brushing teeth with tender shoots of mango trees is another instance in point. Till recently modernized Indians considered it a primitive thing to do. Tests now divulge that mango shoots are the finest source of chlorophyll since nowhere else in its natural state is it so easily educible."

Echoes of Forgotten Knowledge

Mr. Padmanabhan concludes his article with a suggestive question:

> What uncanny sixth sense is it that led these simple, seemingly passive people to hidden truths that took science so long to ferret out?
>
> The answer to that should go a long way toward penetrating the inscrutable spirit of that ancient land.

"The inscrutable spirit" of India is rooted in the ancient knowledge which was once hers. The science of physical healing is a division of Theurgy, just as Theurgy is a branch of Occult Science or "Magic." Of this, H.P.B. says:

> *Magic was considered a divine science which led to a participation in the attributes of Divinity itself. . . . Magic appeared in the world with the earlier races of men. . . . The ancients knew more concerning certain sciences than our modern savants have yet discovered.* (*Isis* I, 25.)

Mutterings within the Fold

Although on occasion individual Roman Catholics object to an indiscriminate use of Church authority, the over-all picture indicates that "the Church" intends to retain its status quo. For instance, the January *Church and State* (a Protestant organ) reports that an irate Roman

Catholic parent, of Tuckahoe, N.Y., wrote to Cardinal Spellman, protesting lectures "on the virtues of Senator McCarthy [that] had been given to parochial school children." The letter states:

> This brain-washing being given my children is a disgrace, and I cannot understand how Church authorities condone it. My daughter in St. Gabriel's High School [New Rochelle] is also subjected to almost daily praise of the Senator.
>
> Yesterday, November 25, a new low level was reached. Each of my children was requested by the Nun to sign one of the petitions being circulated to obtain 10 million signatures.
>
> In other words, the proponents of Senator McCarthy are using Catholic schools to obtain what amounts to forgery, if we consider that these petitions should be signed only by people capable of judging the merits of the matter.

These charges were "denied" by the director of the Tuckahoe school, but Cardinal Spellman was "not available for comment."

Another Objector to Catholic Influence

A letter to the editors of *Life* voices a different protest—this time against what the writer evidently feels is undue Catholic influence at the national level:

> So the authorities have seen fit to include Pope Innocent III among the 23 lawgivers whose plaques adorn the newly redecorated chambers of Congress ("Congress Has Face Lifted," *Life,* Feb. 5). Do they not recognize the fact that this man—though clever, energetic and devoted to the strengthening of the Roman Catholic Church—was in reality the very antithesis of Christian and legal virtues? It was by his direction that the Inquisition was launched. It was during his rule (1198-1216) that England was put under an interdict because of the sins of her king, that the Albigenses in France were persecuted and the Fourth Crusade took place. He codified the canon law so as to secure the maximum of power and the minimum of tolerance.

A Catholic Viewpoint on Pacifism

In November, the Los Angeles *Examiner* printed an article by Bishop Sheen, entitled "National Pacifism Form of Cowardice." Bishop Sheen notes that "Our Lord gives three concrete illustrations of the love He enjoins: all three refer to individuals."

After discussing the psychology of "turning the other cheek," of

"taking the shirt off your back," and of carrying the load for two miles instead of the "one" demanded, Bishop Sheen suggests that "the precept expresses its own limitations," and draws the following conclusion:

> A pacifism which means a refusal to use force to help defend a nation justly is a form of egotism and cowardice. . . . If Western civilization perishes, its tombstone will bear the inscription: "Perished in belief of peaceful co-existence with Robbers."

A Sharp Contrast in Policy

Another high prelate of the Roman Church, however, reacts somewhat differently when it is a matter of parochial interest, according to *Church and State*:

> The government of New Zealand was recently threatened with the prospect of a Roman Catholic "stay-at-home" strike against wartime military service if it does not agree to subsidize church education.

Church and State wonders if "Roman Catholic prelates in the United States [will] also take up this strategy of threatening to 'strike' unless the Constitution is abrogated in practice." Certainly, such efforts to canalize individual opinion and influence political action are examples of the "extreme sacerdotalism" which H.P.B. warned against.

Confirmation of Piltdown Hoax

Since a number of scientists have been unwilling to consider the Piltdown case closed, despite the first "hoax" reports (see Lookout for February, 1954), the following from the *Manchester Guardian,* Jan. 27, should be of interest:

> What appears to be the last official word on the Piltdown Man hoax has been published by the British Museum (Natural History) in its bulletin, *Geology,* Vol. 2, No. 6. Dr. J. S. Weiner, in an outline of the Piltdown problem, writes: "An exhaustive re-examination of all the Piltdown finds has completely confirmed the hypothesis of a hoax, and experimental work has shown that all the features of the Piltdown teeth and jawbone can be reproduced artificially. . . ."
>
> In his introduction to the volume Sir Gavin de Beer, Director of the British Museum (Natural History), says: "We are now in a position to give an account of the full extent of the Piltdown hoax."

"FINAL REPORT"

Sir Gavin adds that the mandible has been shown by further anatomical and X-ray evidence to be almost certainly that of an immature orang-utan; that it is entirely recent has been confirmed by a number of microchemical tests, as well as by the electron-microscope demonstration of organic (collagen) fibres; the black coating on the canine tooth, originally assumed to be an iron encrustation, is a paint (probably vandyke brown); and the so-called turbinal bone is shown by its texture not to be a turbinal bone at all, but thin fragments of probably non-human limb bone.

All the associated flint implements, Sir Gavin says, have been artificially iron stained; the bone implement was shaped by a steel knife. The conclusion from radio-activity tests and fluorine analysis is that some of the specimens are of foreign origin. The human skull fragments and some of the fossil animal bones are partly replaced by gypsum, the result of their treatment with iron sulphate to produce a colour matching that of the gravel.

RESPONSIBILITY NOT PINNED DOWN

The *Guardian* notes that, although the "Piltdown Problem" has been thoroughly studied and a full report made, "there are still some points—especially about the persons believed to be responsible—which are not firmly hammered home." To a layman's eye, it looks as though any future discussion of the hoax might properly fall within the field of psychiatry! From the standpoint of Theosophical evaluation of long-held materialistic biases, the "Piltdown Hoax" is but one dramatic highlighting of ape-man special pleading. Why should men of good scientific repute have so easily fallen victim to the temptation to oversimplify anthropology? The answer is clearly that theologians of an earlier day set a much worse example, making it possible for scientists to feel they were doing well enough if only they convinced the public that *theology* had betrayed them.

ERRATA

THEOSOPHY for May, page 319, line 11: During editorial condensation a serious error of meaning occurred, occasioned by use of the word *latter* instead of *former*.

Several copies of the June issue were incorrectly assembled—the section including pages 345-352 and 369-376 being omitted and replaced by duplication of another section. These magazines will, of course, be replaced on notification.—Eds.